

THE
GLORIE
OF THE
LORD
ARISING,
Shaking terribly the Earth,
AND
Overturning All,
Until Righteousnesse be set up.

B E I N G
An Encounter with the Ministers of the world touching
their Maintenance ; wherein they are beaten
with their own weapons ; confuted by
their own Scriptures and
Arguments.

ALSO,
A Testimony from the L O R D against
SWEARING.

With a Word to the Heads of the Nation, and to
the Judges of Life and Death.

By those whom the World calls Quakers.

LONDON, Printed for *Giles Calvert* at the Black Spread
Eagle near the West-end of *Pauls* 1655.

His thing was I moved of the Lord to write forth, which I lay upon me, which is for the good of your souls, and for the good of all people, that you may see what spirit you are by: if by the Spirit of Jesus Christ, it leadeth into the paths of Jesus Christ; if not, the spirit of error, which leadeth contrary to Christs doctrine; and if contrary to his doctrine, minde and life, as it doth openly appeare by the fruits of the doctrine of the world. The glory of the Lord shall arise, and his Majestie, to shake terribly the earth, that your majestie, ye earthly ones, shall be laid in the dust, and your glory and your renown: for the Lord hath brought forth, and will bring forth his *Plant of renown*, which makes the earth to shake terribly, and that your loftines must be laid down, & the haughty people of the Land be weakened and grown feeble. The Lord hath spoken it, who will dash in pieces, and will overturn all, until that righteousnes be set up, until the earthly part be shake: for in the earthly part there lodgeth his majesty, and his glory, of the earthly mans, whom the god of the world blinds, and so they push one against another, and are blinde about the law and Ministry, until the earthly part be thrown down.

The Ministers of the world are proud, that compel men to swear, to be without the doctrin of Christ, who saith, *Swear not at all*: through the ministers of the world have given the Bible to swear by, and the Rulers bring that for a witness, which witnesseth against Swearing.

The Ministers of the world bring many Scriptures, and say *If wee minister unto you spiritual things, it is the least if you minister to us your Carnal things.*

All Magistrates, I charge you in the presence of the living Lord God of heaven and earth, Let Priests alone, as touching giving

giving them their maintenance. You feed them fat, and make them idle; which the Scripture is against: which make so many of them seek after great benefits, and then they set the people one against another.

First, let them receive spiritual things, and minister them, before they reap carnal things; not to reap carnal things before they sow spiritual things. Therefore busie not your selues about them, but wait you in that which is pure, to receive the perfect Law of God, which is upon all sinners and transgressors: which Law of God is perfect, according to that in the conscience: for the Law of God is perfect and endures for ever, & so is that in the conscience; and so for conscience sake. Let every soul be subject to the higher powers: for if you have not received the Law from God, for conscience sake, they suffer, (with your Law, which is contrary to that in the conscience) and submit to god, who is the Law-giver: and herein in all ages hath truth suffered, by them who had made Lawes contrary to that in the conscience.

O let all Magistrates, Rulers, and People consider, the Ministers; of the world say they plowed in hope. Have they plowed all this while, some 30, some 40, some 50 yeers, and now lost the end of their hope, and are now fain to seek to the Magistrates for means? Oh horrible! Here they are contrary to the Scriptures.

And they said, *He that planted a vineyard might eat of the fruit of it.* O horrible and shameless vineyard-dressers! doth your vineyard bear you no fruit, who have been planting some 30, some 40, some 50 yeers, but you must now go a-begging with Petitions to Magistrates? This is contrary to Scripture: *I have not seen the righteous forsaken, nor his seed begg'g their bread.* All the vineyards you have dressed, bring forth nothig but briers and thorns. Such as you sow, such do you reap, & are fain to beg and seek to the Magistrates for means. Here you shew forth your shameless vineyard-dressers, and have fruitless vineyards, as you do shew it, and you to be idle; and *he that will not work, must not eat.* Have you no fruit, but plowed in vain, and planted in vain, that all your trees are dry, and never a tree bears fruit? what husbandmen are you?

Another Scripture they bring: *They that minister at the altar, are partakers of the altar.* But this Scripture shames you: for your altar will not maintain you, but you seek to the Magistrates for means. So here you shame your altar, and shew you never sowed spiritual things, but be them that sow tares, & so are they that reap tares.

Another Scripture you bring: you say, *They that preach the Gospel should live of the Gospel.* This Scripture shames you again, and shewes your Gospel will not maintain you, but you seek to Magistrates: and the Ministers of the Golpel are ashamed of such a pack of Teachers.

He that ploweth, ploweth in hope, he that thresheth, thresheth in hope, & shall be a partaker of his hope. But these are *Paul's words, 1 Cor. 9.10.* But how are the expectations and hopes of these men-teachers perished, that are now fain to seek to the Magistrates for means, & put up petitions to them? as there was a Petition put up lately to the Magistrates of *England.* How have they plowed in vaine all this while that no seed comes up: Oh how have they lost their hope! Oh how have they threshed in hope all this while, and got forth no corn, but are fain to seek to the Magistrates for means and food! These are they that have been beating the air, and threshed in vain and plowed in vain, and lost their hope; who now cry to the Magistrates for meanes, and say they may not be left to carnal people, and their wives after them; and so judge the Churches to be carnal, which have been all this while sowing, plowing, & threshing it. O you shameless teachers! people have been led by you long.

And in your Petition you say you prophesied in sackcloth. O you liers, here you have declared your selves liers to all the Nation. Let all people take notice: when ever saw you a Priest in sackcloth? Were not many of you the Kings Prophets, and Bishops Prophets? And take a way your Benefits, & you will be noe prophets. Have you not prophesied on a soft Cullion, and a hundred or two of pounds for it? But the light of God is arising, that people begin to see you to be false Prophets, & so deny you.

And another Scripture you bring, *The labourer is worthy of his hire; the workman is worthy of his meat.* We will shew

oppresseth the servant in his wages. That is the servant, and not the master: he that is learned, may read.

But how is it, that Ministers of *England* sue men at the Law for means which they do not worke for, nor are hired, and to them minister no spiritual things, but rail upon them? O how are these men worthy of their meat, which do no work? O how do these men take the Apostles words for a cloak to their idleness! How are these men bereaved of their sense! And is not this unjust, and contrary to the Law, for a man that I have not hired, nor doth me any worke, for to go a Magistrate and fetch a Warrant, and sue me at the Law, and strain my goods, and bring the Scripture for his cloak, and tell me the workman is worthy of his meat, and the labourer worthy of his hire, when I neither hired him, nor let him to work? And here they are contrary to the Scripture, and contrary to the Law. O horrible, that ever such should take the Scriptures in their mouthes, which have been upheld by the Magistrates and Laws of the Nation: greedy shameless men, no Ministers of Christ; which openly declares you to go for filthy lucre.

Another Scripture you bring: *Thou shalt not muzzle the mouth of the ox that treadeth out the corn*, as saith the Law. O you shameless teachers, your mouthes must be muzzled: have you been treading all this while, and no corn troden out to feed you, but are fain to seek to the Magistrate? The Apostle saith, the Oxes mouth should not be muzzled that teadeth out corn: but here you shew that you have troden out no corn. O ye idle drones, have you troden out no corn yet, but are the oxen and the beasts that are spoiling the corns. But we must seek to the Magistrates; for you say the people are carnal. O ye fat bulls, no corn troden out yet? you have plowed in vain, you have sowed in vain, your hope is in vain. Ye hypocrites, which now seek to the magistrates for meanes, the Lord will open the Magistrates eyes to see, which he hath done many.

The Ministers of the Gospel said, *They that preached the Gospel lived of the Gospel; they that plowed, plowed in hope; they that threshed, threshed in hope; and, The labourer is worthy of his meat.* But you that will not worke, must not eat: for they that labour

his hire: but the Law saith, *Thou shalt not put thy sickle into thy neighbour's corn.*

Another Scripture the teachers of the world bring, where *Paul saith to the Corinthians*, he *robbed other Churches for sparing them*, and had taken upon other churches. But which of you teachers of the world have taken upon other churches to spare your own where you are? but you sue them at the Law, and seek to the Magistrates for means, if they will not give it you: and so cast your selves out of the doctrin of Christ, and the Apostles, and the Churches.

Another Scripture they bring against them that witness the new covenant, which meet together in several houses, or in the Fieldes or Commons, as they which gave forth the Scriptures did often; which is 2 Tim. 3. and they lay they *creep into houses, leading silly women captive, laden with sin & led away with divers lusts, ever learning, and never able to come to the truth; having the form, but not the power; such must be turned away from.* Let all take notice, if this Scripture turn not upon them selves, who live in the lust: who lives in headiness, lives in the lust, lives in coveteousnesse, lives in the lust, & be lead in divers lusts. O such have got the form, and have led this many hundred years, led some 30, some 40, some 60, some 80, years, and never able to come to the truth.

All people take notice, *The leaders of the people cause them to erre.* And who have lead captive all this while? Whether covetous men have not led, drunken men have not led, heady men have not led; proud, strikers, fierce, despisers do not lead yet? All people consider whether people have not always been learning of such which have the form, but not the power. They are to be turned away from. And such as are strikers and envious, such you may see have led; and then they will bring that Scripture to maintain it, where the Apostle saith, *Some preach Christ of envie, some of strife, and some of contention,* That was a time that few believed that was the Christ: the Apostle himself did not, till it was revealed in him. But when his name was spread abrode, & many had gotten the form, the Apostle bid them turn away from such as had the form, but not the power: there he did not give liberty to heare envious men, nor vain-

vaine contenders, but bids them turne away, & shun the occa-
sion of vain contention: though the time was, he gave liberty
to envious men, and contentious men and men of strife; that
was the time of spreading his Name abroad: but when they
had gotten the form, and not the power, then bids he all turn
away from envious men, contentious men, and men of strife.

Another Scripture they bring, as *Jude*, to accuse them that
are separated from the worlds Teachers, which turns upon
them selves, *which go in the way of Cain, and after the error of
Balaam, who are ordained of old for condemnation.* Let all peo-
ple see if they go not in the error of *Balaam*, for *gifts and re-
wards*. And whether the Teachers of the world be such as
were sanctified by God the father, and preserved in Christ Je-
sus, and which were to contend for the faith once delivered to the
Saints. Let all take notice, if they be not such as deny sancti-
fication, and deny perfection: and how do these contend for
the faith, which deny it, and which deny the everlasting Off-
ering Christ Jesus?

Another Scripture they do accuse them with, which wit-
nesses the new Covenant, in *Peter*: *Who through feigned words
and covetousness make merchandise of the people, who are rioting
and sporting in the day-time.* Let all people take notice of this,
if this do not turn upon them who are the teachers of the
world, who are covetous, & make merchandise of the people;
which were to come in the last times, which *Peter* speaks of;
and whether *Peter* was such or no, who spake of them which
should come after him.

These Teachers of the world, who have told us of threshing
in hope, and plowing in hope, and have threshed & plowed,
yet have got nothing: & they have told us of a mediate Call,
and their means was mediate. Now we believe it, & see it to
be carnal: for mediate is carnal and natural; and the *natural
man knows not the things of God.* And they have told us that
the Steeple-house was the Church, and Sprinkling Infants was
their baptism, and a little bread & wine was their Communi-
on, and the Letter it was the Word, and the Letter it was the
Light; and Hebrew, Greek and Latine, was the original, and
the four books *Mattheu, Marke, Luke, and John*, was the Gof-
pel

Spel, and *Oxford* and *Cambridge* were the two well-heads of Divinity. And we see all thele to be mediate means indeed, and mediate is carnal and natural; and the natural man can not receive the things of God, as it is written. So wee do testifie against all these, who have taught us this doctrin, to be no Ministers of Christ.

For we do witness now, the Ministers of Christ, which are the Ministers of the Word, which tell us God is the Word, Christ is the Light, the Church is in God, and the Baptism is with one Spirit into one body, and the cup which the Saints drink was the body of Christ, & the saints fountain and treasure is God and Christ, and the Original is the Word: for *Pilate* had the Original which the World hath, Hebrew, Greek, and Latine, who crucified Christ, as the world doth: and the world hath the four books, as the cheife Priests had the Prophets words, which denied Christ the substance of the Prophets, as the Priests which have the four books, deny Christ Jesus the substance now: so earth to earth. Light was before the world was, and the Word before the World was, and the Lamb of God before the world was, and the Fountain before *Oxford* and *Cambridge* was, and the Word before Hebrew, Greek, and Latine was, and the Spirit before the invention of Infants Baptism was which baptized into one body; and the Spirit was, in which the Communion is, before the table of devils was; which all Saints are made to drink into. Here al you threshers and plowers, with your mediate stuff, and mediate call, are all razed out in the full, and none come to the beginning, but are all blinde guides.

All ye Heads and Rulers of *England*, who have a Law, and have made a Law to compel men and people to give their Tythes to the priests: And if it be so, that the priests must have the Tythes, let them aſt according to the Priests which did receive Tythes, which had a command to take tythes, who had store-houſes, that the strangers, the fatherleſs, & widows thither were to come, to the store-houſes, and be filled within the Priests gates, that there might be no begger in

Israel. Moses, who was Judge of all Israel, gave forth this Order, which he had received from God, which was in the first Covenant, a figure of the everlasting Priest. So ye, if you now compel men to pay tythes, and the tenth of their estates, let the Priests have Store-houses, that all the fatherless, the strangers, & widows in England may hither come, and be satisfied within the Priests gates; and let them minister of that to them, that there may be no begger in England, as there was to be no begger in Israel. And so if you doe thus, that the Priests have Store-houses to put their tythes and the tenth of mens estates in, to fill the strangers, widowes, and the fatherless, that there may be no begger in England; which if they act according to the figure, ye must not own Christ come in the flesh, as we do: & the priesthood is changed, & the everlasting high Priest witnessed, over the household of God; and therefore suffer we imprisonment, & our goods spoiling. And the Law is changed, and Jesus Christ witnessed, the end of the Law, the end of the Priesthood, who is the everlasting Priest, where there is a treasure that filleth all, and to fill all; at whose name shall every knee bow, and every tongue confess him: for he hath enlightened every one that cometh into the world; though the one hate it, & the other love it, yet he that hates it, it shall make him confess, and let him see his deeds be evil, when he hath his reward: for lo, I come, saith he, and my reward is with me to give to every one according to their workes, whether they be good or evil: he saith so, who hath enlightened every one, and gives every one a measure according to their ability: he saith so, who is a King. Now the wicked and slothful servant, that hides his talent in the earth, from him it shall be taken, and he into utter darkness must go: he saith so, who is the Light of the world, and who hath given to every one a measure: and he saith so, whose grace hath appeared to all men, but teacheth us, say the saints, to deny all ungodliness & worthy lusts; which the world who lives in ungodliness and worldly lusts, turns into wantonness.

The word of the Lord to all your Masters or Rulers of Families, and Mistresses: Rule in power, in love, in wisdom, in patience, with the spirit of the living God; not with tyran-

ny, not with hastiness, not with your wills: for then that goes forth to rule for earthly ends: then you would have things according to your own wills, which is contrary to that in the conscience: and that rules not well, and that is cross, and must be crossed.

And all you that are servants, labour in love, as unto God for *the earth is the Lords*: not as unto men, but unto the L^drd for he hath more of the earth then another, that make the Master. And if you that are Masters or Mistresses do speak to your servants, to that in your conscience, to guide them to the Lord, and to keep them in the fear of the Lord, to labour with love and singleness of heart, as unto God: If you that are Masters or Mistresses be not guided by the Spirit of the Lord, but if the contrary nature go to reprove, it is as beating the air, & upon the earth, & it is to no purpose. But if you stand in the counsel of God, and be guided by the Spirit of the Lord, and speak to the Spirit of God in others, you guide them up to God to do whar they do as unto the Lord. So when you are away, they are the same as when you are with them. And so; the Just comes to rule in all; and he that rules, rules in love, and he that labours, labours in love, as unto the Lord. For, *the earth is the Lords, and the fullness of it.*

The time will come, that as with the servant, so with the Master, as with the Mistress, so with the maid. For all being one seed, and all the earth being the Lords: And here whatsoever is done, is done unto God & not the servants of men, where the seed of God is redeemed out.



Christ Jesus saith, Swear not at all: not by heaven, for it is Gods throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head: for thou canst not make one haire, white or black. But in all your communications, let your Yea be yea, and Nay nay: for whatsoever is more, comes of evil. Matth. 5. 34, 35, 36, 37.

Though you have heard in the old time, *Thou shalt not forsake thy self, but perform the oath of the Lord*; (Mat. 5.33.) I answer: But now God hath brought forth his Son, the Oath of God, whom he *sware by himself*, (Heb. 7.21.) as not finding a greater; who is the end of all Oaths, his Son, who saith *Swear not at all*.

Now if you do alleadg: that *Jacob* swore by the fear of his father *Isaac*, Gen. 31. 53. and *Joseph* swore by the life of *Pharaoh*; Gen. 42. 15. I answer, Christ Jesus the Oath of God, who saith *Swear not at all*, reigns over the house of *Jacob* and *Joseph*.

Now if you do alledge that *Moses* swore, who was a servant, I answer: but Christ is the Son, who saith, *Swear not at all*: and *This is my beloved Son*, saith the Lord, hear him. Luke 1.33. John 14. 9. Mat. 9. 7.

And now if you do alledge that *David* swore, 1 Sam. 20.3. 1 Kings 2.32. I answer: Christ over him is King; (*David* confesseth it) who saith, *Swear not at all*.

And now if you do alledge that *Solomon* swore by the Lord, my answer is this, *A greater then Solomon is here*, (Luke 11.31) which is the Son of God, who saith, *Swear not at all*.

And now if you do alledge that *Abraham* swore, (Gen. 21. 24.) who saw the day of the Son; I answer: But when the Son came, he said, *Swear not at all*; who was the Oath of God, which the Lord did perform in his Son, the everlasting Oath, Heb. 7. 21.

And though this was in the old time *an Oath to bind the soul*, (Numb. 30. 2.) I answer: Christ Jesus, the Oath of God, the Saviour of the soul, saith, *Swear not at all*.

And the Prophet said, *Every tongue shall swear*, Isa. 45. 23. I answer: Christ Jesus the Son of God, the end of the Prophets saith, *Swear not at all*.

God swore to *David*, that out of his loyns, according to the flesh, he would raise up Christ to sit on his throne, *Psal. 89. 49.* I answer: He is the Oath of God, who saith, *Swear not at all*, who put an end to all Oathes.

Though the Prophet *Jeremiah* did teach the people to *swear by the name of the Lord*; (Jer. 4. 2.) I answer Christ Jesus, the end of the Prophets, saith, *Swear not at all*.

Though

Through they were then to binde them with an Oath to the Lord, as they had been bound with an Oath to *Baal*, so to bring them off that, to be bound with an Oath to the Lord, (*Jer. 12.16.*) I answer: Christ Jesus, the end of all bonds and oathes, saith, *Swear not at all.*

And though *Saul* swore in the war, *1. Sam. 19.1.* I answer: Christ, who bringes peace on earth, and good-will towards all men, (*Luke 2.44.*) saith, *Swear not at all: Who ends war.*

And the Lord swore, and will not repent, (and because he could swear by no greater, he swore by himself) thou art a Priest for ever after the order of *Melchizedeck*; *Heb. 7.21,24.* who saith, *Swear not at all;* who is the Oath of God: and this man which continues for ever hath an unchangeable Priesthood: and this man said, *Swear not at all.*

And now if you do alledge that they swore in the old Covenant, (*Levit. 5.4.*) I answer: Christ Jesus, the new Covenant, saith, *Swear not at all.*

Now if you do alledge that they swore in the Law; I answer: *Christ is the end of the Law*, *Rom. 10.4.* and in the old Covenant they swore about earthly things, Oxen and Asses, and Sheep; but here they were to come to the doctrine of Christ, which is *Yea and nay*; who saith, *Swear not at all; but in all your communications, let your Yea be yea, and your Nay nay: for whatsoever is more, is evil.*

And if you do alledge the Priest was to charge the woman with an Oath, *Numb. 5.15.* I answer: Christ Jesus the everlasting Priest, the Oath of God, (*Heb. 7.21.*) who is come to put an end to all Oaths, who saith, *Swear not at all:* And his Apostles, who were taught of him, who preached the Go'pel, and witnessed the high-Priest, said, *My Brethren, above all things, swear not at all: not by heaven, not by earth, nor by any other Oath; but let your Yea be yea, and your Nay nay, lest you fall into condemnation.* *Jam. 5.12. Math. 5.*

Now all you that swear, and bring to swearing, you are fallen into the condemnation, out of the doctrine of Christ, & by it you are condemned.

Now if you do alledge in the *Hebrews*, that the Apostle said that *men verily swore by the greater, and an Oath was the end of*

controversie and strife amongst men, Heb. 6. 6. I answer: This the Apostle brought as an example among men, as concerning God who could not finde a greater, he iwore by himself, concerning Christ his son, who said, *Thou art a Priest for ever after the order of Melchizedeck*; who was made with an Oath. And where men are in strife and controversie, they are without & have not learned the doctrine of Christ: for, as the Apostle saith, (Eph. 4.20,) we have not learned Christ to live in strife & controversie: for it is out of *Yea and Nay*: and such do oppole his doctrine; as to this day it is in *England*, A Judge did impri-
son one because he could non swear, nor could deny the do-
ctrine of Christ, but kept to *Yea & Nay*.

Now if you do alledge, the Angel swore in the *Revelation*; I answer: The Lord God saith, *I bring forth my first-begotten into the world, let all the Angels worship him*, Heb. 1. 6, 8. who saith, *Swear not at all*.

Now you, that would bring to swear, and do swear, because the Angel iwore, do worship the Angels, and are in the delu-
sion, and do not hear the Son, (Mark. 9.7.) whom t he An-
gels worship, who saith, *Swear not at all*.

So though they iwore in the old Covenant, Christ is the new, who saith, *Swear not at all*. And though they iwore in the time of the Prophets, yet Christ is the end of the Prophets, who saith, *Swear not at all*. And though they iwore in the fami-
ly of *Jacob*, Christ reigns over the house of *Jacob*, who saith, *Swear not at all*. And if they iwore iu the time of the Priests, Christ Jesus the everlasting Priest, the Oath of God, saith, *Swear not all*; who saith, *In all your communications, let your Yea be yea, and your Nay nay*. And the Gospel is *Yea*.

Now if you do alledge *Moses* a servant of God swore, Christ the Son of God saith, *Swear not at all*. And if you do alledge that men iwore; that was in strife, and you bring them to swear to oppose the doctrine of Christ, who saith, *Swear not at all*; but *in all your communications let your Yea be yea, and your Nay nay*. For they which are in strife have not learned Christ. And if you do alledge, the Angels swore: all the Angels must worship the Son of God, the first begotten which is brought into the world; who saith, *Swear not at all*.

Now

Now if you do alledge, that Solomon swore; a greater then Solomon is here, who saith, *Swear not at all*. So the Son is above the Angels, the Son is above the prophets, the Son is above the old Covenant, the Son is above Moses, the Son is above David, he calls him Lord; the Son is greater then Solomon, the Son reigns over the house of Jacob; the Son is greater then all these, who saith, *In all your communications, let your Yea be yea, and your Nay nay*.

So having in these Northern parts for witnessing forth the Son, who could not swear, so for the truths sake (and the Sons) that it might be set up, and not troden down, have I shewed forth, that you may take warning: how you swear, or command men to swear: for if you do, you draw from the doctrine of Christ, and you draw to evil and you draw into condemnation, and you draw into the cursed speaking, from Yea and Nay.

Christ Jesus the Light of the World, who saith, *Swear not at all: but in all your communications, let your Yea be yea, and your Nay nay*, he hath enlightened every one that cometh into the world. Now every one loving this light, which Jesus Christ hath enlightened you withal, it will draw your mindes up to Christ, & teach you to know his doctrine, and how to walk in the truth: for this light in every one is according to Christs minde, who saith, *Swear not at all*.

Now all loving this light, never an Oath will be heard in the Land: for it will not let you swear, (but keep you to Yea and Nay) nor do no unrighteousnes. But all that hate this Light, you are swearers, and draw to swearing, and draw to oaths, & draw to unrighteousnes: and this Light of Christ is your condemnation: the Lord Jesus hath spoken it. And to that in every one of your consciences I do speake, which shall eternally witness me, and condemn you that hate it: for to that I have cleared my conscience.

Capt Morley, a Witness of the Truth, and for it, who suffered because he could not swear, by Judge Packer, because he could not deny Christs doctrine to swear.



The word of the Lord to this Nation.

To all you this is the Word of the Lord: to that in your consciences do I speake, which changeth not; but you change, that act contrary to it; & all your Laws are changeable that are made with that nature & mind, that act contrary to that in the conscience. Therefore to that in your consciences am I moved to speak, to the turning your minds to God, that you may wait to receive the Law from God, which law is according to that in every mans conscience; and that no law be made against that in the conscience. This am I moved of the Lord to command you, and charge you in the presence of the Lord, and to mind the light in your conscience, which testifies against all sin, as doth the Law of God, which is perfect: and the Law was added because of transgressors, not made for the righteous.

Therefore be awarned how you make Lawes: for all must be cut down with the sword of the Lord, which is contrary to that in the conscience. And that no Law be laid upon Religion: for the Law is for sinners, and transgressors, and who abuse themselves with mankinde, and such as defile the flesh, and whoremongers, & adulterers, and murderers, & theives, and all unrighteousness, the Law of God which is perfect is against; and so is that in the conscience, which is of God.

And see that your lawes be according to that in every mans conscience: for the light in every mans conscience is of God: That that in every mans conscience may witness your Lawes, else that in every mans conscience will witness against your Lawes not to be of God. And that must be hewen down with the word of the Lord as God hath done before in all Ages: for such Lawes persecuted, prisoned, and crucified them who witnessed for the testimony of a good conscience; and such did the Lord hew down, which were contrary to that in ~~the~~ ^{and} conscience;

conscience and their end was misery, as in the generations you may read which are past, whose Law was contrary to that in the conscience, which did not endure for ever; in which lodged all the Persecution in all Ages. But the Law of God is perfect according to that in the conscience, & doth endure for ever. To that in your consciences, I do speak, that you may wait upon God to receive it, least you be cut down, as they have been before you, which cut down the Saints with their Lawes, under the name of Opinions and Sects.

Therefore be awarned of making Lawes, and that you have no Law concerning Religion, but let Religion defend it self: for whatsoever is not of God, will not stand, but will wither away: but see that your Laws be according to that in the Conscience, and then it will be against strikers, and who abuse themselves with mankinde, to keep peace; and who defile their flesh, and murderers, and whoremongers, and thieves, and adulterers; the Law which is equity, which is according to that in every mans conscience: for that is equity, which doth not respect any mans person: and that in the Conscience is equity, and this shall stand for ever, when all inventions and imaginations will fall and cease, and be cast away from God, in the light which Christ hath enlightened every one with: in it is no Sect, no Heresie, no Errour, no opinion, nor Blasphemy: and to that do I speak, which will eternally witness me.

To the judges of life and death.

Friends, —

Take heed of putting any man or woman to death for Cate-
tel or Money: for by the Law of God they were to be sold
for Theft, if they had not wherewith to make restitution. So
see that all your Laws be according to that in every ones Con-
science: for the Law of God is according to that in every ones
Conscience; that that in every ones Conscience may witness
your Law; else that in every ones Conscience will cry out a-
gainst you and your Law, and witness the Law of God, which
is perfect according to that in every ones Conscience, and wit-
ness God to be the Law-giver. And all Laws that are made
and acted in the will of man, contrary to this light of Christ
in the Conscience, are against Conscience, and cannot stand,
but God hath hewed them down, and will hew you all down,
who act contrary to that in the Conscience. And see that no
Law be acted upon Religion: therefore take warning: to that
in your conscience I speak, which shall eternally witness me,
(and shew you the judgement of God which hath passed before
you upon the unjust, who have acted contrary to that in the
conscience, and have not received the Law from God) and
condemn you that hate it, when the book of Conscience is
opened. To you this is the Word of God.

Here have I let you know, and shewed you the Gospel, that that in your conscience may shew you when you act contrary to Christ, who saith, *Swear not at all; but in all your communications, let your Yea be yea, and Nay nay: for whatsoever is more, is evil.* And, *Swear not at all, saith the Apostle, lest you fall into condemnation.*

condemnation. And you that swear, and bring others to swear, you are fallen into condemnation your selves, and draw others into condemnation, and out of the doctrine of Christ, and from the Gospel which is Yea and Nay in all your communications.

To the Heads of England, and other Nations.

To all you heads of *England*, and Nations elsewhere, which I have a Law, and give it forth, that the Priests should receive Tythes. *Moses* the Judge of *Israel*, who had received the Law from God, who gave forth the Law to the People, and to the Heads, and to the Priests, which he had received from God: which Priests had a command to receive Tythes of the people, and of the brethren; and they had a Store-house, as in *Mal. 3. Bring ye all the Tythes into the store-house, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you a blessing, that there should not be room enough to receive it.* And all the strangers, the fatherless and the widows were to come within the Priests gates, that they might be filled and satisfied. Here was the wisdom of God, that no begger might be in *Israel*, and no stranger might beg, nor no widow might beg, nor no fatherless might beg, but come within the Priests gates, and be filled and satisfied, that the Lord thy God may bless thee, saith the Lord.

And these Priests were a figure of the everlasting Priest, and the Store-house of the everlasting Treasure *Jesus Christ*: for when he was come and preached, the Apostles said the Priesthood was changed, which received Tythes; and he laid it was a changeable Priesthood, and the Law was changed also: and he preached the unchangeable Priesthood, and denied the other that was changeable.

Now all your Heads of *England*, who give forth a Law that men should pay Tythes to the Priests: and them who witness Jesus Christ the high Priest, cannot pay Tythes for conscience sake: for the light in their conscience brings them to witness Christ: & with your cruelty in your Law that you have made, it is to make them pay treble, and cast them into prison. Now if you do act according to the Scripture, that the Priests which received Tythes, as they did according to the Law, had a Store-house to put their tythes in, that all the strangers in *England*, and the fatherless in *England*, and all the widows in *England*, might come to the Store-house, and there be filled with the Tythes, that no begger might be in *England*, no widow to beg, no fatherless to beg, nor no stranger to beg. What a great deal of cumber would be taken out of the Land? And the Priests should minister it to out them: A figure of the everlasting Priest which was to come, who ministers out of the everlasting treasure Christ Jesus. Now if you would do so, you might not own Christ come in the flesh. So all you that hold up such changeable Priests, and have not received your Law from God, as they did in the old time; Consider what will become of you, that do oppress the poor People, who witness the Gospel, Jesus Christ, the end of the Priest-hood, and witness the new Testament, the end of the old Testament; and witness the new Covenant, the end of the old covenant; and witness the Priesthood which is not changeable but unchangeable, who ministers out the everlasting treasure; who was made with an Oath. And when the unchangeable Priest was come, the Priesthood that was changeable was denied. But these that are changeable, are not made with an Oath: so we cannot hold up this Priesthood that receive Tythes now; nor we cannot owne the Law that gives them Tythes. As for the Law and command that God gave forth to *Moses*, we own that, which was a figure of Christ Jesus which was to come; the unchangeable Priesthood which the Apostles witnessed and gave testimony to; and for witnessing him they suffered their goods to be spoiled. And now in this Age, many suffer with a National Law, as at *Lancaster* Goal

Goal, which never such a thing was read on in the Law of God, which was delivered to *Moses*, that any suffered for not paying Tythes, or was to pay treble damages. Surely, surely, the cry for vengeance will be heard, which arises from the oppressed souls which lie under the altar.

And the Law of *Moses* wee own in its right Place, a figure; but we cannot hold up these now, much les can we hold up this which God never commanded.

They that did not bring the tythes into the Store-house, they robbed God; and then there was not meat in their house, therefore he commanded them to bring them into the house, that there might be meat in the house; which was to fill the fatherless, strangers, and widows. But now these Priests which are counterfeits, which take peoples Tythes with a Law which they have now from the Beast, that if any one will not pay them, they prison them, and make them pay treble.

And so these rob the poor people, and rob the fatherless, and the strangers and widowes, and do not fill them. So the cry is gone up to heaven against them, and many are almost made beggers by this oppressing Priesthood; their cattel and their hories taken away from them, and they cast into prison: and others are sued at the Law by the Priest, to pay treble damage: And such are cryed up to be Ministers of the Gospel, Minitters of the Gospel: and if the Lord move any to cry against them, they are Stocked, or beaten, or prisoned, as in the North-Jayls 23 in prison now; and many which be prisoners at *Kendal*, as Captain *Ward*, Thomas *Roberson*, andwidows *Garner*, which hath many smal children, which suffer because they cannot pay Tythes; and many others which be in *Kendal*-prison, which were moved of the Lord to speake to the priest, whereof one was moved to sit in lackcloth, with ashes upon her head, and others which have been moved to go in lackcloth. A Lamentation for the miserable condition of this Nation, for to see so much crying up of preaching of the Go'pel, and see so much Strife and debate, and Oaths, and dislention among people.

But where the Gospel is, Strife and contention is ceased, and oppression

Oppression taken off. But Oh the Land mourns with this oppressing Ministry; which hath not entred into the ears of the Magistrates. But now is the cry of the people entred into the ears of the Lord of the Saboth, who will now be avenged of all his adversaries. And all you unjust Law-givers, and unjust Judges, to that in all your Consciences I speake, to be cleared when you are judged by the just Judge, the God of heaven and earth, whose terror is going out, and will go out, against all the ungodly. And you have given them a Law to take Tythes; but they have no Law from God: and they have no Store-houses; and we see that both strangers, fatherless, and widows are wandring abroad, and begging abroad; which the Priests that had a command from God, and did take Tythes according to the Law, did fill such.

And so we see that both ye and the Priests are contrary to the Scripture; and they neither are true Priests under the Law, nor Ministers of the Gospel: for their practice is contrary to these Priests; which was changeable, which received Tythes, which was a Figure of Jesus Christ the everlasting Priest, who ministers out of the everlasting treasure. Him we witness. If we should hold up the Priesthood which received tythes, we should deny him come in the flesh as all the world doth who receive Tythes; and them that take it. So, who preach the Gospel, deny the priests that receive Tithes, & who preach the new Covenant, deny the priests, that received Tythes according to the Law; and who preach the new Testament deny the Priesthood that receive Tythes; and who preach, the everlasting Priest, denies the changeable Priests, that receive Tythes, and had a Store-house, which were changeable things, and witness the unchangeable Priesthood, and the everlasting Treasure.

And they which had the Store-house in *Moses* Law, they were to fill it, and the Lord opened the windows of heaven, that there might be meat in his house, to fill the widows, to fill the fatherless, and to fill the strangers, that there might be no begger in *Israel*.

This was the first Priesthood in the Law, and they had a command; and they that did not bring their Tythes, you do not read that they made them pay treble damages. And these things were but to serve in their places, Figures and Shaddows, which were changeable of Him who changeth not, *J E S U S C H R I S T*, who is a Priest made with an Oath, which these are not.



F I N I S.



2000-2001: The first year of the new millennium, marked by the 9/11 attacks and the start of the Iraq War.

